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THE KING'S EVIL

AND THE

ROYAL TOUCH.

BY

HECTOR A. COLWELL.

REPRINTED FROM "THE MIDDLESEX HOSPITAL JOURNAL," DEC., 1910.

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THE KING'S EVIL AND THE ROYAL TOUCH.

As a medical term, the name "King's Evil" has already disappeared from our nomenclature. Its synonym, Scrofula, has also gone, or is fast going. Probably in most cases the lesions described as Scrofula were tuberculous in character, though many other pathological conditions were doubtless included. The terms Scrofula and King's Evil will, however, always have an historical interest as being associated with one of the most extraordinary examples of human credulity on record. From the eleventh to the eighteenth century it was believed that the sovereign could, by his mere touch, cure the various lesions comprehended under the above names.

The origin of this curious superstition is commonly attributed to Edward the Confessor, and its practice continued, with few intermissions, until the close of the reign of Queen Anne. The first definite record of "cure" by the royal touch is to be found in William of Malmesbury's "History of the Kings of England." He relates that Edward had several times cured the disease in Normandy, but only once in England. As the passage in which he relates the latter cure is frequently alluded to by later writers, and is moreover of considerable historical interest, we give it in full. After describing the general character of the King, he proceeds as follows: "But now to speak of his miracles. A young woman had married a husband of her own age, but having no issue by the union, the humours collecting abundantly about her neck, she had contracted a sore disorder, the glands swelling in a dreadful manner. Admonished in a dream to have the part affected washed by the King, she entered the palace, and the King himself fulfilled this labour of love by rubbing the woman's neck with his fingers dipped in water. Joyous health followed his healing hand: the lurid skin opened so that worms flowed

out with the purulent matter, and the tumour subsided. But as the orifice of the ulcers was large and unsightly, he commanded her to be supported at the royal expense till she should be perfectly cured. However, before a week was expired a fair new skin returned, and hid the scars so completely that nothing of the original wound could be discovered: and within a year, becoming the mother of twins, she increased the admiration of Edward's holiness. Those who knew him more intimately affirm that he often cured this complaint in Normandy: whence appears how false is their notion, who in our times assert that the cure of this disease does not proceed from personal sanctity but from hereditary virtue in the royal line." The author then proceeds to cite two cures of blindness wrought by the same royal saint. From the above passage, which was written in the reign of Henry I., it is clear that the practice must have been continued by the Norman kings. It is equally clear that William of Malmesbury regarded the reputed cures as due to the saint and not to the king. Under Henry II. we have the evidence of Peter of Blois, one of the king's chaplains, that that monarch also effected cures by touch. John of Gaddesden, court physician to Edward II., after describing various methods of treatment, recommends that if the case proved intractable recourse should be had to the royal touch. John of Gaddesden is known as the author of a celebrated treatise on medicine, entitled the "Rosa Anglica," and advocated the treatment of small-pox by exposure to red light: "Let scarlet red be taken and let him that is suffering small-pox be entirely wrapped in it, or in some other red cloth; I did thus when the son of the illustrious King of England suffered from small-pox; I took care that all about his bed should be red, and that case succeeded very well." With the first monarch of the Lancastrian line the question of this "royal gift of healing" acquired political importance, as a test of the validity of Henry's pretensions to the throne. Sir John Fortescue, in upholding these claims, attributes it to the unction of the king's hands at the coronation, and points out that as queens were not so anointed they could not "touch" successfully.

GOLD "TOUCH-PIECE" OF QUEEN ANNE.

GOLD ANGEL OF CHARLES I. USED AS A "TOUCH-PIECE."

As regards foreign sovereigns, English authors only allowed the power to those who could claim kinship with the royal house of England. French writers took a different view, and claimed that their monarchs had performed the rite from the reign of Clovis I., and indeed produced historical evidence of its having been performed by Philip I., who was a contemporary of our Edward the Confessor.

The act, so far as we can see, took place without any special ceremonial till the reign of Henry VII., who instituted a special service and the presentation of an angel-noble to the sick persons. The coin, which was a gold piece of the nominal value of six shillings and eight pence, derived its name from the device of St. Michael slaying a dragon, and was suspended round the patient's neck by a white ribbon. Under the Tudors the practice increased in frequency, and we may not unreasonably conclude that the giving of the angel was largely responsible for this. After the reign of Elizabeth the size of the gold piece was reduced, James I. and Charles I. sometimes giving silver; indeed the latter monarch during the troublous times of the civil war occasionally gave no coin at all, and a case is on record where a young man brought a shilling with him for the king to hang about his neck. After the Restoration pieces of much smaller size than the old noble were specially minted for this purpose, and are known as "touch pieces."

There is an interesting reference to the King's Evil in "Macbeth" (act iv., scene iii.), where Malcolm, answering a question of Macduff, says—

> 'Tis called the evil:
> A most miraculous work in this good king;
> Which often, since my here-remain in England,
> I have seen him do. How he solicits Heaven,
> Himself best knows; but strangely-visited people,
> All swollen and ulcerous, pitiful to the eye,
> The men despair of surgery, he cures,
> Hanging a golden stamp about their necks,
> Put on with holy prayers: and 'tis spoken
> To the succeeding royalty he leaves
> The healing benediction.

Laurent, chief physician to Henry IV. of France, has left us a history of the custom in his country. It usually took place at Easter, Whitsun, All Saints, and Christmas, though sometimes upon special request the king might be induced to dispense his benefits at other seasons. It was upon one of these extraordinary occasions that Cavendish, who accompanied Wolsey upon his embassy to the French king, witnessed it at Amiens. In the "Life of Wolsey" he thus describes it: "At his (*i.e.* King Francis') coming into the bishop's palace, where he intended to dine with my Lord Cardinal, there sat (*sic*) within a cloister about two hundred persons diseased with the King's Evil, upon their knees. And the King, or ever he went to dinner, provised every one of them with rubbing and blessing them with his bare hands, being bare headed all the while; after whom followed his almoner distributing of money to the persons diseased. And that done he said certain prayers over them, and then washed his hands, and so came up into his chamber to dinner where my lord dined with him." In Laurent's book (published in 1609) is a plate representing a similar scene, in which the chief actor is Henry IV.

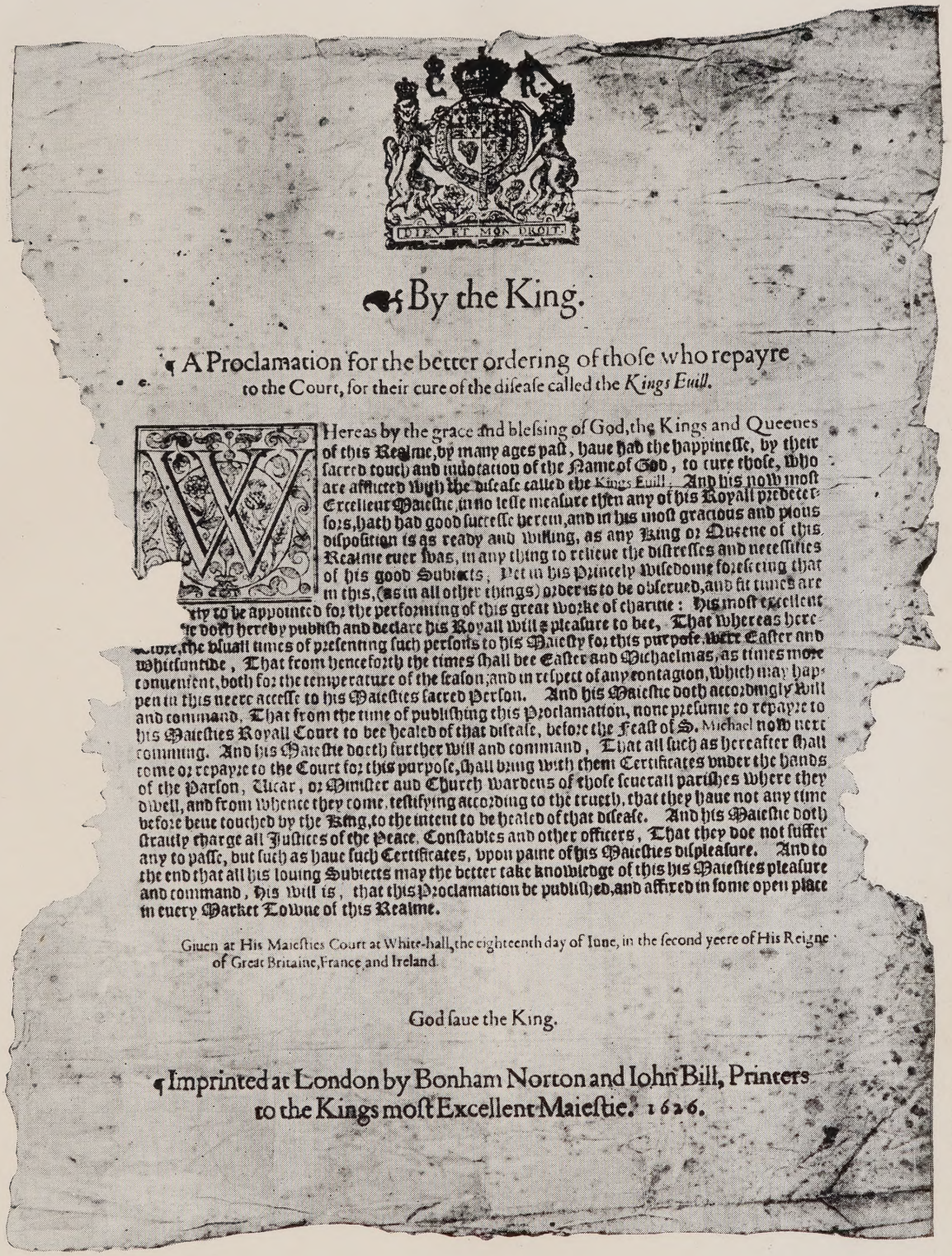
In spite of Sir John Fortescue's observation upon the inefficiency of queens to cure the evil, both Mary and Elizabeth touched. A description of the ceremony in Mary's time has been preserved in a contemporary letter. The writer, after referring to the ceremonies of Maunday Thursday, proceeds: "The next day she went to bless the persons scrofulous; but she chose to perform this act privately in a gallery, where there were not above twenty persons. She caused one of the infirm women to be brought to her, when she knelt and pressed with her hands on the spot where the sore was. This she did to a man and three women. She then made the sick people come up to her again, and taking a golden coin—viz., an angel—she touched the place where the evil shewed itself, signed it with the cross, and passed a ribbon through the hole which had been pierced in it, placing one of them round the neck of each of the patients, and making them promise never to part with that coin, save in case of extreme need."

In Queen Elizabeth's reign the ceremony seems to have taken place in church, and a service in English, somewhat upon the lines of the later ones given at the end of this Paper, was conducted. The Kyrie, however, was apparently recited in the original. Under James I. an enormous increase in the number of touchings took place; he is said to have touched 800 persons at one time, so that a reduction in the size of the gold piece given was manifestly a desirable economy. In connection with Charles I. we find some curious legends. One of these was cited by the upholders of the Divine Right doctrine as a clear instance of the truth of their favourite dogma; speaking for ourselves, we fear it contains signs of embellishment. The story runs thus: Richard Cole, an innkeeper at Winchester, was badly afflicted with scrofula. Medicines were of no avail, and the sufferer relied upon a bottle of some lotion to keep the sores clean till he could obtain the benefits of the royal touch. On the removal of the king from the Isle of Wight he passed through Winchester, and Cole, though not allowed to approach Charles, succeeded in attracting his attention. "I see that thou art not permitted to come near me," cried the king, "and I cannot tell what thou wouldest have, but God bless thee and grant thy desire." Afterwards the man returned to the use of his lotion, which now wasted daily (according to this it would seem that he poured the used lotion back into the bottle); "at length the bottle became scaled in its sides and many botches appeared in it, *and as these effects appeared in the earthen vessel, the man's face and throat healed with equal speed.* After this, a gentlewoman who saw the bottle, attempting to pick off some of the excrescences, the places which had been affected in his throat gave him new trouble." Charles I. was not only able to cure the evil when alive, but the blood-stained relics removed from the scaffold were long held to possess the same power. The shirt and watch which he wore at the time of his death were preserved in the Church at Ashburnham, and even as late as the nineteenth century those of the superstitious Sussex peasantry who were afflicted with scrofula used to repair thither to be healed. One grateful

patient, however, annexed the case of the watch, and the rest of the relics were removed to the manor-house.

During the reign of Charles II. the practice attained its maximum. Before leaving Breda at his restoration, 260 persons received the royal touch, and during his reign over 90,000 persons submitted to the same treatment. A register of the patients was kept by the Sergeant of the Chapel Royal, and afterwards by the Clerk of the Closet. One of the reasons assigned for this enormous number of patients was the absence of the royal presence during the Protectorate, and the consequent increase of the disease. The crowd of persons sometimes led to serious consequences. On May 28th, 1684, Evelyn records that "there was so great a concourse of people with their children to be touched for the evil, that six or seven were crushed to death at the Chirurgeon's doore for tickets." The first time the ceremony was performed after the Restoration was on July 6th, 1660, and took place in the Banqueting Hall at Whitehall, the King sitting under a Canopy of State. As early as 1626 it had been found necessary to put some sort of check upon the number of persons presenting themselves, and a proclamation was issued that only those should apply who brought a certificate to the effect that they had not been touched before. The times of healing were publicly advertised, and in the "Public Intelligencer" appeared the following advertisement: "WHITEHALL. *May 14, 1664.* His Sacred Majesty having declared it to be his Royal Will and Purpose to continue the healing of his People for the Evil, during the month of May and then to give over till Michaelmas next, I am commanded to give notice thereof, that the people may not come up to Town and lose their labour." A further proclamation, dated January 9th, 1683, enacted that "the times of public healing shall from henceforth be, from the feast of All Saints till a week before Christmas, until the first day of March, being times most convenient for the temperature of the season and in respect of the contagion."

It has been said that this practice attained its height under Charles II., a period of our history specially marked



By the King.

A Proclamation for the better ordering of thoſe who repayre to the Court, for their cure of the diſeaſe called the *Kings Euill*.

WHereas by the grace and bleſsing of God, the Kings and Queenes of this Realme, by many ages paſt, haue had the happineſſe, by their ſacred touch and inuocation of the Name of God, to cure thoſe, who are afflicted with the diſeaſe called the Kings Euill: And his now moſt Excellent Maieſtie, in no leſſe meaſure then any of his Royall predeceſſors, hath had good ſucceſſe herein, and in his moſt gracious and pious diſpoſition is as ready and willing, as any King or Queene of this Realme euer was, in any thing to relieue the diſtreſſes and neceſſities of his good Subiects: Yet in his Princely Wiſedome foreſeeing that in this, (as in all other things) order is to be obſerued, and fit times are [illegible]rly to be appointed for the performing of this great worke of charitie: His moſt excellent Maieſtie doth hereby publiſh and declare his Royall will & pleaſure to bee, That whereas heretofore, the vſuall times of preſenting ſuch perſons to his Maieſty for this purpoſe, were Eaſter and Whitſuntide, That from henceforth the times ſhall bee Eaſter and Michaelmas, as times more conuenient, both for the temperature of the ſeaſon, and in reſpect of any contagion, which may happen in this neere acceſſe to his Maieſties ſacred Perſon. And his Maieſtie doth accordingly will and command, That from the time of publiſhing this Proclamation, none preſume to repayre to his Maieſties Royall Court to bee healed of that diſeaſe, before the Feaſt of S. Michael now next comming. And his Maieſtie doeth further will and command, That all ſuch as hereafter ſhall come or repayre to the Court for this purpoſe, ſhall bring with them Certificates vnder the hands of the Parſon, Vicar, or Miniſter and Church Wardens of thoſe ſeuerall pariſhes where they dwell, and from whence they come, teſtifying according to the trueth, that they haue not any time before beene touched by the King, to the intent to be healed of that diſeaſe. And his Maieſtie doth ſtraitly charge all Iuſtices of the Peace, Conſtables and other officers, That they doe not ſuffer any to paſſe, but ſuch as haue ſuch Certificates, vpon paine of his Maieſties diſpleaſure. And to the end that all his louing Subiects may the better take knowledge of this his Maieſties pleaſure and command, his will is, that this Proclamation be publiſhed, and affixed in ſome open place in euery Market Towne of this Realme.

Giuen at His Maieſties Court at White-hall, the eighteenth day of Iune, in the ſecond yeere of His Reigne of Great Britaine, France and Ireland.

God ſaue the King.

Imprinted at London by Bonham Norton and Iohn Bill, Printers to the Kings moſt Excellent Maieſtie. 1626.

PHOTOGRAPH (REDUCED) FROM A PROBABLY UNIQUE SPECIMEN IN THE POSSESSION OF DR. VOELCKER.

by the attention paid to scientific enquiry. It was the age of Boyle and Locke, of Newton and Sydenham. Charles himself was keenly interested in scientific research, and moreover gave his patronage to the Royal Society. It is, therefore, of interest to see what the surgeons of that time thought of the miraculous healing powers claimed by the sovereign. Richard Wiseman, Sergeant-surgeon to the King, has definitely recorded his views. In his "Treatise on Wounds," published in 1672, he writes (having previously referred to the King's Evil), "I wonder so little hath been written by the chirurgeons of the English and French Courts, both which Kings do so publickly exercise themselves in the cure of it: and though so many thousands of people pass through the hands of the Chirurgeons to be judg'd of, and presented to their Princes, yet excepting that of Laurentius, and an imperfect piece or two of our own Countrey-men, there is nothing appears in print concerning it." In his work "Several Chirurgicall Treatises," published in 1676, he devotes the fourth book to the "King's Evil." The disease he describes as a "tumour arising from a peculiar acidity of the serum of the blood which, whensoever it lights upon glandule, muscle, or membrane, it coagulates and hardens; when it mixeth with marrow, always dissolves it, and rotteth the bone." He devotes some sixty folio pages to descriptions of treatment, including incision, excision, cautery, and medicinal methods, a fact which subsequently caused a somewhat sarcastic rejoinder, that if the royal touch were really efficacious why should the patients be put to the torment of the other measures. He discusses, in all seriousness, the necessity of the giving of the piece of gold, and refers to the fact that those who were cured by the blood-stained relics of King Charles I. received no gold. Wiseman was one of the most eminent surgeons of his day, and has been styled the "father of English surgery."

Another writer, John Browne, surgeon in ordinary to the King, and surgeon to St. Thomas's Hospital, in his "Cheiradelogia" (1683), describes the King's Evil as "no fictitious distemper or imaginary evil, but rather a proper disease. Its cause is flegm, which by all physitions is allowed

to be the colder and more moist part of the blood, so it must be allowed a great parent of that evil brat." He includes goitre among the manifestations of scrofula, and refers to "the French pox and the scurvy being the two great clubbers towards advancing and increasing the evil. His pathology, therefore, shews some advance upon Wiseman's. In a further treatise, entitled "Charisma Basilicon," which he dedicated to the Bishop of Durham, he recites many reputed cures, and adds that the ceremony usually took place on Sundays after morning prayer, but that a belief existed that it was more efficacious if done on Good Friday.

If this was the deliberately recorded opinion of scientific men, it is small wonder that the superstition of the common people, coupled with the gift of gold, caused them to flock to Whitehall. The antiquary Barrington records the case of an old man of Oxford who had been touched by Queen Anne. He admitted that he never believed himself to have had a disease which deserved to be called the Evil, but that his parents were poor and had no objection to a bit of gold.

William III. abolished the ceremony. One instance only is recorded of his being importuned in laying his hand on a sufferer. "God give you better health and more sense" was his sole remark. On another occasion, hearing that a crowd was at his palace gates clamouring to be cured, he commanded them to be given money and sent away.

Upon the accession of Anne public "touchings" were revived, and among those whom she touched was Samuel Johnson in the year 1712. Swift records that he visited the Duchess of Ormond to bespeak her good offices with the Queen on behalf of a boy whom he desired to be touched.

The accession of the Hanoverian dynasty saw the end of the historic touch by English kings, but some of the earlier Prayer-books of the time of George I. contained the office. The exiled Stuarts, however, continued to dispense their "healing power" on the continent. A curious political squib exists in which cures are claimed for the Old Pretender, and allusion is made to the discontinuance of the practice by George I., the reason assigned being that, as he was not the

legitimate sovereign, he did not dare to arrogate to himself the power which belonged to such alone.

This pamphlet was deemed of sufficient political importance to warrant a rejoinder by William Beckett, surgeon and Fellow of the Royal Society.

That staunch old Jacobite, Thomas Hearne, has preserved a note upon the subject in his diaries: "*Aug. 3, 1728.* Yesterday Mr. Gilman, of St. Peter's parish in the East, Oxford (a lusty, heartick [*sic*], thick, short man), told me that he is in the 85th year of his age, and that at the restoration of K. Charles II., being much affected with the King's Evil, he rode up to London behind his father, was touched on a Wednesday morning by that King, was in a very good condition by that night, and by the Sunday night immediately following was perfectly recovered, and hath so continued ever since. He hath constantly worn the piece of gold about his neck that he received of the King, and he had it on yesterday when I met him."

In this, as in some other cases, the zeal of the Jacobites carried them further than discretion warranted. One of these gentlemen published a description of a gold piece which had been dug up, and, on the strength of a perforation and the letters E. C. upon the coin, he came to the conclusion that it had been used by Edward the Confessor—a somewhat rash statement, since the first English king to issue a gold coin was Henry III., and gold was not coined regularly till the reign of Edward III. It is refreshing in such a connection to find that Pepys—who, from his close association with James II. as Duke of York, thought it his duty to resign his office at the Admiralty on the accession of William III.—records his opinion of the ceremony as "an ugly office and a simple one."

In 1745 Prince Charles Edward "touched" a child at Holyrood. This was the last occasion upon which it was done on British soil. After his death, however, his brother Cardinal Henry Benedict, who styled himself Henry IX. of England, continued the practice on the continent, and as a token of his reverse of fortune issued touch-pieces bearing on the reverse a ship with her sails "taken aback."

In conclusion, I have to tender my cordial thanks to Dr. Voelcker for kindly allowing me to reproduce his probably unique specimen of King Charles the First's proclamation; to Mr. Lyster for a similar kindness with respect to the Healing Service from a Prayer-book of Queen Anne in his possession; to Mr. Lincoln of Oxford Street for the loan of the Angel and Touch-piece which are figured here; and to Mr. Wale, Assistant-Librarian at the Royal Society of Medicine, for kindly placing at my disposal the advertisement from the "Public Intelligencer."

The forms of Service used at the Touching for the King's Evil.

Henry VII.

First the King kneeling shall begin to say:

In nomine Patris et Filii et Spiritus Sancti. Amen.

And so soon as he hath said it he shall say:

Benedicite.

The Chaplain kneeling before the King, having a Stole about his neck, shall answer and say:

Dominus sit in corde tuo et labiis tuis, ad confitendum peccata tua, In nomine Patris et Filii et Spiritus Sancti. Amen.

Or else to say:

Jesus nos exaudiat, In nomine Patris, etc.

Then by and by the King shall say:

Confiteor Deo, Beatæ Mariæ Virgini, omnibus Sanctis, et vobis, quia peccavi nimis in cogitatione, locutione et opere, mea culpa. Precor Sanctam Mariam, omnes Sanctos Dei, et vos orare pro me.

The Chaplain shall answer and say:

Misereatur vestri omnipotens Deus, et demittat vobis omnia peccata vestra, liberet vos ab omni malo, salvet et confirmet in bono, et ad vitam perducat æternam. Amen.

Absolutionem et Remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, et emendationem vitæ, gratiam et consolationem Sancti Spiritus tribuat vobis omnipotens et misericors Dominus. Amen.

This done the Chaplain shall say:

Dominus vobiscum.

The King shall answer:

Et cum spiritu tuo.

The Chaplain:

Sequentia Sancti Evangelii secundum Marcum.

The King shall answer:

Gloria tibi, Domine.

The Chaplain shall read the Gospel:

In illo tempore: Recumbentibus undecim discipulis apparuit illis Jesus: et exprobravit incredulitatem eorum et duritiem cordis: quia iis, qui viderant eum resurexisse non crediderunt. Et dixit eis; euntes in mundum universum, predicate Evangelium omni creaturæ. Quis crediderit et Baptizatus fuerit, salvus erit: qui vero non crediderit condemnabitur. Signa autem eos, qui crediderint, hæc sequentur; in Nomine meo dæmonia ejicient: linguis loquentur novis: serpentes tollent: et si mortiferum quid biberint non eis nocebit: super ægros manus imponent, et bene habebunt.

Which clause "Super ægros," etc., *the Chaplain repeats as long as the King is handling the Sick Person. And in the time of the repeating the aforesaid words* "Super ægros, etc.," *the Clerk of the Closet shall kneel before the King, having the Sick Person upon the right hand; and the Sick Person shall likewise kneel before the*

AT THE

HEALING.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Holy Goſpel is written in the 16th Chapter of Saint *Mark*, beginning at the 14th Verſe.

JEſus appeared unto the Eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe; In my Name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; *They ſhall lay their hands on the ſick, and they ſhall recover.* So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following.

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, The Power, and the Glory, For ever and ever. Amen.

¶ *Then ſhall the infirm Perſons, one by one, be preſented to the Queen upon their Knees, and as every one is preſented, and while the Queen is laying Her Hands upon them, and putting the Gold about their Necks, the Chaplain that officiates, turning himſelf to Her Majeſty, ſhall ſay theſe words following.*

GOd give a bleſſing to this Work; And grant that *theſe* ſick *Perſons*, on whom the Queen *lays* her Hands, may recover, through Jeſus Chriſt our Lord.

¶ *After all have been preſented, the Chaplain ſhall ſay,*

Verſ. O Lord, ſave thy ſervants.
Reſp. *Who put their truſt in thee.*
Verſ. Send them help from thy holy place.
Reſp. *And evermore mightily defend them.*
Verſ. Help us, O God of our Salvation.
Reſp. *And for the glory of thy Name, deliver us, and be merciful unto us ſinners, for thy Names ſake.*
Verſ. O Lord, hear our prayers.
Reſp. *And let our cry come unto thee.*

Theſe Anſwers are to be made by them that come to be Healed.

Let us pray.

OAlmighty God, who art the giver of all health, and the aid of them that ſeek to thee for ſuccour, we call upon thee for thy help and goodneſs mercifully to be ſhewed upon theſe thy ſervants, that they being healed of their Infirmities, may give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Chaplain, ſtanding with his face towards them that come to be healed, ſhall ſay,*

THe Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore your defence, and make you know and feel, that there is none other Name under heaven given to man, in whom, and through whom you may receive health, and ſalvation, but only the Name of our Lord Jeſus Chriſt. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

PHOTOGRAPH (REDUCED) FROM A PRAYER-BOOK OF QUEEN ANNE IN THE POSSESSION OF MR. LYSTER.

King: and then the King shall lay his hand upon the sore of the Sick Person. This done the Chaplain shall make an end of the Gospel: and in the mean time the Chirurgeon shall lead away the Sick Person from the King.

Et Dominus quidem Jesus, postquam locatus est eis, assumptus est in cœlum, et sedet a dextris Dei. Illi autem profecti, prædicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.

Then the Chaplain shall begin and say again:

Dominus vobiscum.

The King shall answer:

Et cum spiritu tuo.

The Chaplain:

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

Which last clause "Erat lux vera, etc.," *shall still be repeated so long as the King shall be crossing the sore of the Sick Person with an Angel Noble; and the Sick Person to have the same Angel hanged about his neck and to wear it till he be full whole. This done the Chirurgeon shall lead away the Sick Person as before, and then the Chaplain shall make an end of the Gospel.*

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

Then the Chaplain shall say:

Sit nomen Domini benedictum.

The King shall answer:

Ex hoc, hunc et usque in seculum.

Then shall the Chaplain say this collect following, praying for the Sick Person or persons:

Domine exaudi orationem meam.

The King shall answer:

Et clamor meus ad te veniat.

Oremus.

Omnipotens sempiterne Deus, salus æterna credentium, exaudi nos pro famulis tuis, pro quibus misericordiæ tuæ imploramus auxilium, ut reddita sibi sanitate, gratiarum tibi in ecclesia tua referant actiones. Per Jesum Christum Dominum nostrum. Amen.

This prayer is to be said secretly after the sick persons have departed from the King, at his pleasure:

Dominator Domine Deus Omnipotens cujus benignitate, cæci vident, surdi audiunt, muti loquuntur, claudi ambulant, leprosi mundantur, omnes infirmorum curantur languores, et a quo solo donum sanationis humano generi etiam tribuitur et tanta gratia pro incredibili tua erga hoc regnum bonitate, Regibus ejusdem concessa est, ut sola manuum illorum impositione, morbis gravissimis fœtidissimisque depellatur, concede propitius ut tibi propterea gratias agamus, et pro singulari beneficio in nos collato, non nobis ipsis, se nomini tuo assidue gloriam demus, nosque sic ad pietatem semper exerceamus, ut tuam nobis donatam gratiam non solum diligenter conservare, sed in dies magis magisque adangere laboremus, et præsta, ut quorumcunque corporibus, in nomine tuo manus imposuerimus hac tua virtute in illis operante et nobis ministrantibus, ad pristinam sanitatem restituantur, eam conservent, et pro eadem tibi, ut summo medico et omnium morborum depulsori, perpetuo nobiscum gratias agant. Sicque deinceps vitam instituant ut non corpus solum ab infirmitate, sed anima etiam a peccato omnino sanata videatur. Per Jesum Christum Dominum nostrum, Filium tuum qui tecum vivit et regnat in unitate Sancti Spiritus per omnia sæcula sæculorum. Amen.

CHARLES I. AND CHARLES II.

The Chaplain thus begins: The Gospel written in the sixteenth chapter of Saint Mark at the fourteenth verse. [*Verses* 14—18 *are read, and at the words* "They shall lay their hands on the sick and they shall recover," *the Sick are presented to the King on their knees, and the words repeated as each person is touched; when all the sick have been touched, the Chaplain continues the chapter to the end.*]

Next the Chaplain reads the first chapter of St. John's Gospel as far as the end of verse 8. *Here the Chirurgeons come up the second time making their three obeisances as formerly, where the Clerk of the Closet, on his knees, doth deliver to the King his gold ready strung upon a white silk ribband, and when these following words come to be read, the King puts over the gold.* "That light was the true light which lighteth every man which cometh into the world." *This running through the whole course of the ceremony, and the words repeated as each one receives the gold, the diseased person kneeling. When this is finished, the Chaplain continues the Gospel to the end of verse* 14.

This being finished, the Chaplain with the rest of the people on their knees do pronounce the following prayers, the responses being made by them that come to be healed.

℣. Lord have mercy upon us.
℟. Lord have mercy upon us.
℣. Christ have mercy upon us.
℟. Christ have mercy upon us.
℣. Lord have mercy upon us.
℟. Lord have mercy upon us.

Then the Chaplain reads the Lord's Prayer.

℣. O Lord save thy servants,
℟. Which put their trust in thee.

℣. Send help unto them from above,
℟. And evermore mightily defend them.

℣. Help us, O God our Saviour,
℟. And for the glory of thy Name deliver us, and be merciful to us sinners for thy Name's sake.

℣. O Lord hear our prayer,
℟. And let our cry come unto thee.

Then the Chaplain reads this prayer following.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee, for thy help and goodness mercifully to be shewed to these thy servants, that they, being healed of their infirmities, may give thanks to thee in thy Holy Church, through Jesus Christ our Lord. Amen.

Here he concludes:

℣. The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost,
℟. Be with us all evermore. Amen.

The office as used in the reign of Queen Anne is given in the *facsimile* taken from one of her Prayer-books.